Wellesley College News

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VOL. XXII. WELLESLEY, JANUARY 22, 1914. NO. 14.

COLLEGE CALENDAR.

Saturday, January 24, The Barn. 7.30 P.M., Barnswallows.

Sunday, January 25, Houghton Memorial Chapel, 11.00 A.M., preacher, Rev. Edward F. Sanderson of Brooklyn, N. Y.

7.00 P.M., Musical Vespers.

Monday, January 26, College Hall Chapel, lecture by Dr. Stanton Coit of London.

MARY ANTIN'S LECTURE.

On Monday evening, January 29, 1914, the All Star Lecture Course was auspiciously opened by Mary Antin, who spoke in College Hall Chapel on "The Life Within the Pale in Russia." The committee which has secured this course of lectures is composed of Esther Berlowitz, Elizabeth Hirsch and Jean Corwin. The committee has been most generously helped by Miss Hart, Miss Scudder and Miss Balch. The enthusiastic audience that crowded College Hall Chapel could not fail to be grateful for the efforts of these students and members of the Faculty.

Mary Antin told us the story of Jewish life in Russia as she was able to grasp it in its wholeness when she visited her native town after living in the United States for seventeen years. We, with our ideas of personal liberty, find it hard to realize conditions under which a twenty-fourth part of the population of a country is confined to a two-thousandth part of the territory; the modern mediævalism which denies a man the right to choose his own residence in his own country, or even to travel outside a narrow limit is almost incomprehensible. Yet, with the exception of the very few who make their way into the privileged classes, nearly six million Jews in Russia live in crowded poverty within the Pale. Even harder to bear than the geographical restrictions are the police regulations, which make a Jew's fortune insecure from one day to the next, which impose unfair burdens upon Jewish communities, and make it almost impossible for a Jew to secure domiciliary rights outside the Pale.

Merchants who pay heavily for guild membership are allowed to travel for a specified number of days each year. Soldiers who have seen service in the army are permitted to live outside the Pale, but the life of a Jewish soldier is made so hateful that young men will risk life-long deformity in order to render themselves unfit for service. The artisan who can pass a difficult examination in his trade may register for residence in a city and live there so long as he practises his trade steadily, does not travel outside the city limits and is not guilty of harboring Jews other than his wife and minor children. A widow may sometimes receive her husband's domiciliary rights if she continues his trade, but a woman cannot share her rights with her children. So strictly are these laws enforced and so arbitrary is the authority of police that there is on record case after case of barbarously cruel expulsion to the Pale, separation of mothers and little children and transportation of sick men and women.

The remaining privileged class is made up of the holders of university degrees, but educational pressure is heavy on both boys and girls. The Jews are hungry for learning and will endure extreme hardship for the sake of an education; but they are not allowed to endure. Here, where every desire for learning is encouraged, we can hardly realize the intellectual starvation which Russia forces upon the Jew. Russia has no educational system as we know it. Here and there are schools, but there is no enforced attendance. Nine-tenths of all the pupils in the lower schools must be Gentile children; even when Jewish merchants establish schools at their own expense this proportion must be kept so that sometimes wealthy Jews have paid Gentile children to go to school in order to increase the number of Jews who may go. Moreover, the standard of scholarship is unfairly high for Jews. In the universities only three per cent. of the membership may be Jews and the admission is so difficult and expensive that many boys and girls break down on the way. This strangling of ambition, "not being allowed to work out that which is in you," is the most hideous sort of imprisonment.

The Jewish child in the Pale is afraid to go out in the daylight and afraid to go to bed at night. The families are in constant dread of domiciliary searches by the police and resulting homelessness. The daily experience of generations has made cowards of the Jews and the fear engendered by a childhood spent in the Pale lasts a lifetime.

In the fulness of our wonder at the hardships of this life it seems to us indeed "a miracle" that the Jews in the Pale are not engaged in "one perpetual mourning." To guard the "treasure of the Jews," the Law which was given Moses to light the world, six million people are willing to endure all things and to have their children endure all things. The Law is the guide of life, and interpretation of the Law the crown of life. For the sake of their great spiritual truths they endure century after century the test of the fiery furnace and give back the defiance, "If the Lord deliver us, well; but if not we will not bow down to the golden image which thou hast set up." For the sake of the faith of Israel the Russian Jew is willing to live imprisoned within the Pale.

THE KANSAS CITY CONVENTION.

The delegation sent by Wellesley to the Seventh International Student Volunteer Convention at Kansas City, took the opportunity of the Sunday vesper service, to give the College an idea of the power and significance of the convention. Mary Torrence, '16, gave the general impressions of the convention, Miss Nichols gave a summary of the world view as presented at the convention, Fung Hiu Liu, '14, told of the oriental view of the convention, Charlotte M. Conover, '14, explained what the convention can do for the college.

Miss Torrence rapidly sketched the skilful manner in which the convention was managed under the direction of Mr. John R. Mott. She then outlined a typical Kansas City day: the long trip to Convention Hall, the two-hour morning session attended by all members of the convention, the subsequent half-hour delegation meeting in which the members discussed the message of the morning session, the lunch hour, during which the hospitality of Kansas City evinced itself, the two-hour sectional meetings in the afternoon held in the city churches, and finally the evening session of the whole convention during which a number of speakers dealt with various phases of some one great question. Overflow meetings were held every evening in neighboring churches for the citizens who could not get into Convention Hall.

Throughout the length of the corridors encircling the main hall and in the rear half of the building, the delegates found the Exhibit, part of which was devoted to mission statistics, part to methods of Bible and mission study, part to detailed studies of all of the great religions of the world. Miss Torrence described vividly the last meeting of the convention, the hall crowded to its full capacity, the platform half filled with returned missionaries, and half filled with volunteers about to go to the foreign field, above and behind them the largest mission map of the world in the world, hanging from the gallery the flags of every nation in the world. The convention comprised over five thousand students from seven hundred and fifty-five colleges of the United States and Canada. At this meeting those who were going to the field within the year were commended to God while the vast audienee stood in perfect silence, and then remained standing in silent prayer. It was in these moments of prayer—and in others like them—that the power of the convention came into the hearts of the delegates, for they learned then how to wield what Mr. Mott called the greatest weapon for good which God has entrusted to man.

In giving the world view as seen in the convention, Miss Nichols said:

"The immense missionary map of the two world hemispheres, marked to show the path of the almost six thousand volunteers who have gone out to the front, seemed to represent graphically the two great themes of the convention—the oneness and wholeness of the world task confronting the forces of Christianity and the unique and strategic position of North America in relation to that task.

"The oneness of the world in a purely physical sense has been accentuated in the last ten years by the shrinkage of the earth and the control of the forces of nature as never before. 'Nation now reacts upon nation with virulence and only pure Christianity can make the world a safe place.'

"Through the constant impact of Western upon Eastern civilization, old modes of thought and action have been everywhere overturned, new forces of nationalism aroused, ancestral religions have lost their hold. 'The old order changeth, yielding place to new.' Shall it be a Christian order?

"The arresting phrase 'unprecedented opportunity' was continually on the lips of the speakers at the convention, both missionaries and conservative observers of the field at home. 'Crises there have been before in the history of the nations,' said Mr. Mott, 'but never such simultaneous crises.' 'The Orient is turning to the West for leadership,' said Professor Burton of Chicago University. 'The crisis is absolutely unparalelled in the history of Christianity.'

"On Mr. Mott's recent tour around the world he found everywhere immense audiences of students, who flocked to hear his message of a simple, vital Christianity. Since his visit there has been organized among the Russian students, agnostic though they have been in sympathies, the Russian Student Christian Movement, an almost incredible step forward. In Japan's university centre of Tokio, with its three thousand agnostic students, seven hundred student inquirers signed cards promising to study the Gospels, to pray daily for the truth, and to accept Jesus Christ as Lord whenever their reason and conscience would permit that step. Korea is already so well on its way toward Christianization, that were Christianity to die out in England, Germany and America, it would almost certainly spread again from Korea as a center.

"In a world thus contracted and an age so responsive to the leadership of the West America has a unique responsibility for the evangelization of that world, and to her strategic position geo-

(Continued on page 2.)

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EDITORIALS.

WORLD SPIRIT.

Two events of this week—the visit of Mary Antin, and the report from the Kansas City convention—suggested the title of this editorial. Our loyalties in life increase in widening circles—from family to school and college, community, profession, state, nation and sometimes race. The idea of world-loyalty occurs to few of us, probably because our particular planet is all we know. We generate "spirit" by contrast and opposition. If Mars could be aroused to engage in football, commerce or war with us, our little world would be one in an instant. But it is not necessary to disturb the laws of nature. There is one factor which will destroy the mutual exclusiveness which exists among ourselves and fuse us inseparably together. That factor is common interest.

Mary Antin represents the type of such fusion which is peculiar to our country. The United States is called the "melting pot," into which go diverse races, to come out one people. Certain it is that "the nations of the world are at our doorways" and in our midst. We meet them at school and college, in society and business. By looking through their eyes, we lose our mighty sense of importance. The United States shrinks to its allotted place on our mental maps, instead of dominating both hemispheres. Mary Antin pays generous tribute to the blessings which our country has bestowed upon her. We gave her, it is true, the opportunity to cultivate her powers, but we did not give her her powers. As we see what she is and what she has done, we gain, through her and with her, an interest in the possibilities of the Russian Jews. So it is with a dozen other nationalities whose representatives we meet and learn to appreciate on our own soil.

But we have spoken only of interest in these fellow-citizens of our world; not of interest with them. That is the next great step—a step which the cynics summarily condemn as impracticable. "East is East and West is West, and never the twain shall meet." We refer, in this connection, to the great convention at Kansas City, a report of which was given to us last Sunday night. Reports of it, indeed, have filled the papers of the land. There is something startling to our exclusiveness in the spectacle of some eight thousand American students gathered together to consider their larger loyalties. The world's Student Christian Federation is a fact, not a theory. The common interest which makes it one in spite of its diverse membership, is necessarily the most fundamental in life—religion, or relation to God.

We owe to ourselves and we owe to our fellow-citizens, all the breadth of world interest. Women are particularly criticised for their narrow and personal attitude toward great affairs. We need to train ourselves in this larger loyalty—to lift our mental habits out of their "safe and familiar boundaries" and set them down in a land whose horizon is unlimited. World spirit is no longer merely a theory. It has begun to be a fact.

THE CRITICAL FUNCTION OF A COLLEGE PAPER.

There appeared in last week's NEWS, a Free Press, protesting against what it termed the "adversely critical" spirit of this college paper. Since such protest strikes most directly at the NEWS' editorial policy, we feel a very human desire to talk back and, if possible, justify our position.

We believe the principal functions of a college paper to be three: first, a presentation of the news of the week in the most accurate and interesting way possible to us, second, the publication, in the Free Press column, of public opinions (in agreement or disagreement with our own), and thirdly, an editorial function, which, it is universally admitted, should be critical and show a reaction to current events.

But, our assailant reminds us, criticism need not always be adverse. To this we heartily agree. In fact, as our class debaters so frequently say, we shall be inclined to agree with everything she has to say on this score. But in considering past numbers of the NEWS, we do not feel that we have spent all our time in the Knockers' Club. We find ourselves praising warmly (even if inadvertently) many college institutions and practices. We also find ourselves criticizing, but not in just the spirit this Free Press implies. Rather in the spirit which realizes that institutions and customs most beloved must be kept up to a high standard or else grow stale and meaningless. We believe, therefore, in criticism and discussion, favorable and otherwise as a means of promoting among us sane progress toward our ideals.

Our critic next says, "We learn that the ignominy of being a 'doll' possessed of 'Wellesley spirit' is exceeded only by being an 'all around girl.'" May we casually remark that the articles here quoted were Free Presses, for whose sentiments we are no more responsible than we are for hers. But she continues, "who may, for example, dance the modern dances." And here we acknowledge a home thrust. We assuredly did express our views on modern dancing, and we have not yet retracted them. They are not utterly condemnatory views, however, as is implied, but are protests against the way some modern dances are danced. It is interesting to see, in our critic's first paragraph, her desire to stand alone, her strong feeling that these are "personal affairs which must be settled, each girl for herself," and then to discover in the very next sentence the great reliance she places on the example set by others. However, she returns to her original position in concluding, and says each girl must think out for herself "her own ideas of what is worth while." To this last statement we heartily subscribe. We hope, too, that everybody is thinking.

(Continued from page 1.)

THE KANSAS CITY CONVENTION.

graphically, historically, industrially. Already she has given to the Orient her industrial system with its labor problem and within the next generation conditions in the Orient will largely reproduce those of America. Other ideas and ideals of our civilization will conquer this non-Christian world, if not the Christian world. Are we willing that less than our best in thought and institutions should represent our contribution to these plastic nations? Or have we, as Christians, more faith in any other force than Christianity, at home or abroad, to solve the difficult and dangerous problems of a complex world civilization?"

Miss Liu gave the Oriental view of the convention in these words:

"China is choosing her destiny,—why not make it Christ?" is the cablegram sent to the convention by Mr. Z. T. Wang, Vice-president of the Senate. Mr. Davis Yui, former secretary to the Vice-president, and two other leading educators of China. I know many of us are asking ourselves this question, though in a little different way. Many of us know now, as we did not use to know, that China is a civilized country. She has her own religion and code of morality, and a wonderfully ethical Confucius code. Our fathers felt that we must save the souls of the degraded Chinese, but we feel rather that we may have some things to learn from this race that is so simple, but so dignified and stable.

"'Why should we impose our religion on the Orient,' is the question that every one of us has asked herself at one time or another. I think this question has never been as well answered as it was by the one hundred and fifty Chinese students at the Kansas City convention. For three afternoons these one hundred and fifty Chinese students discussed the problem "Does China need Christianity?" The discussion was hot and serious,— everyone took part, even the girls jumped to their feet to express their heartfelt opinions. One and all of us said that China needs Christianity because it has the power to push us on to do what we think is right. The Confucian ethics furnishes a standard of righteousness, but it has no power to remedy. It is not a religion. The old religion has passed away. We need a new religion which gives permanence and progress to make our nation grow. As Mr. P. C. Chang says, 'The Gospel in China means the assimilation of what is best in China with what is most essential in the Christian religion.'

"We felt so much China's need of the Christian religion that sixty of us (Chinese students) made the decision to enter into direct Christian work when we return to China. Those of us who knew the condition of mind of the students before the convention were awestruck. Many of them had said 'Christianity transformed my friends at home, but I cannot see it working amongst my college friends here.' Others never heard of Christianity at home, and have not been able to find it here among their college friends. But there at the convention we felt that beneath the apparent indifference and material tendencies is working the power of Christianity.

"There was no greater appeal in the convention than the speech of Mr. Li of Yale, who said 'China has sent eleven hundred of her students here to be educated. We are in quest of the truth, nothing short of the whole truth. We regret to say that few of us are fortunate enough to be given the op-

(Continued on page 6.)

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SOCIETY PROGRAM MEETINGS.

The following programs were presented on Saturday evening, January 17:

ALPHA KAPPA CHI.

A paper was read by Ruth Congdon on the "Chorus in Greek Tragedy." Two scenes were then presented from the Medea of Euripides. The characters were as follows:

Jason.....Helen Joy Sleeper
Medea.....Eleanor E. Boyer
Ægeus.....Mary P. Crocker
Medea.....Marian H. Locke
Attendants.....Muriel Schobocker, Elizabeth Rogers

At the last Program Meeting of Society Alpha Kappa Chi on November 22, Fraulein Emma M. Scholl and Professor Clarence G. Hamilton were received into membership.

THE SHAKESPEARE SOCIETY.

At the meeting of the Shakespeare Society the following papers were read:

The Comic Element in "A Midsummer Night's Dream".....Mildred Smith
Shakespeare News.....Margaret Lang

Miss Sherwood spoke on "The Cutting of Shakespearean Plays," and Mrs. Brainerd on "The Costuming of the Play."

Two scenes were then given from "A Midsummer Night's Dream."

Act III, Scene I.

Quince.....Helen Hill
Bottom.....Rachel Davis
Flute.....Beatrice Henley
Snout.....Katherine Paul
Starveling.....Frances Williams
Puck.....Helen Hayward
Titania.....Helen Hutchcroft
Peachblossom.....Dorothea Jones
Cobweb.....Ruth Bradford
Mustardseed.....Mary Gittinger

Scene II.

Oberon.....Hildegarde Jones
Puck.....Helen Hayward
Lysander.....Justine Adams
Demetrius.....Helen Willard
Hermia.....Margaret Jackson
Helena.....Marjorie Kendall

SOCIETY ZETA ALPHA.

"Morning Song from the Peer Gynt Suite," Marion Mulford

Readings from "Peer Gynt:"
Act I, Scene I
Act III, Scenes 3 and 4
Lydia Belle Kuehnle

Ase's Death and Anitre's Dance (Peer Gynt Suite).....Marion Mulford
Act V, Scene 7, 8, 9, 10.....Harriet Blake

TAU ZETA EPSILON.

I. "The Lassie".....By Wilkie
Head Critic.....Thelma Burbeck
Sub Critics....Helen Sayre and Helen Merton
Model.....Pauline Curran

II. "The Dwarf".....By Velasquez
Head Critic.....Miriam Grover
Sub Critics...Elizabeth Pilling and Marion Locke
Model.....Dorothy Stiles

III. "The Parish Clerk".....By Gainsborough
Head Critic.....Mary Ballantine
Sub Critics, Elizabeth Metcalf, Arline Westwood
Model.....Elizabeth Limont

IV. "A Young Lady".....By Coello
Head Critic.....Helen Herrick
Sub Critics, Blanche Davis, Katherine Rolfe
Model.....Marion Hammond

V. "Mrs. William James".....By Hogarth
Head Critic.....Helen Husted
Sub Critic.....Margaret Ellis
Model.....Marguerite Gomph

Papers:
Ruth Seelye.....Wilkie and Gainsborough
Alma Marks.....Coello

On Saturday, January 17th, the Phi Sigma masque was repeated before a large number of Alumnæ.

The members of the Agora Society gathered, in colonial costume, on Saturday evening, to dance the old square dances which never lose their charm.

CHRISTIAN ASSOCIATION MEETING.

Professor Edward S. Ames of Chicago University spoke at the Christian Association meeting in College Hall Chapel on the evening of Wednesday, January 14. Feeling that educated people are coming more and more to realize the oneness of life and the part of religion in life, Mr. Ames discussed for us the part of the individual life in one ideal society, the Kingdom of God.

The isolated man is as horrible as a human eye detached from the body to which it belongs—he is abnormal and valueless. Just as a geometrical figure can be described only by its relations, so a man possesses individual value only when considered in his relation to the big body of all men. If we realize that self-realization can come only as we recognize our inalienable membership in the organization of humanity we will be less likely to rebel against what we are wont to call "the common lot" and seek a life apart.

Our share in the common lot is a responsibility that is given us by our intimate knowledge of the living personality of Christ to carry on the work of the living social body that began with His disciples.

No one member, however lowly or high, can feel himself aloof from that "great living, democratic, fighting, palpitating body." We need only to realize the vital importance of the relation of the individual to the whole to make us feel our responsibility in establishing the Kingdom of God on earth.

1916's SOCIAL.

Last Saturday evening, January 17, the Sophomores attended a masked ball in the barn. There was a very cosmopolitan gathering including Turks, Chinamen, languid gentlemen with canes and monocles, the gold-dust twins, and children of every age and station of life. Music for dancing was furnished by an elaborately dressed orchestra conducted by a very energetic leader. About the middle of the evening, every one unmasked and gathered around the stage to see the familiar story of Cinderella enacted; only this time the glass slipper was a gym shoe and the fairy godmother was dressed in cap and gown. After the performance ice-cream was served and everyone danced some more. Charlotte Evans was chairman of the committee which arranged for the entertainment.

STUDENT BUILDING FAIR.

The final results of the Student Alumnæ Building Fair held on November 15, 1913, are $1,090.23. The committee wishes to thank, through the NEWS, all the Alumnæ and Wellesley clubs who gave so generously of their time and support.

Signed: HELEN MOFFAT,
Chairman Fair Committee, 1913.

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CONTENTMENT-ON-THE-FENCE.

It is an open question whether contentment-on-the-fence is preferable to "enthusiastic disputes" based on unreasoned convictions. Many of us dreamed on the fence last term, and watched with mild amusement the antics of our friends engaged in "ardent partisanships on particular questions."

I am convinced that these partisanships were not unconsidered; that the criticism of the recent editorial on "Forming Judgments" was, in the main, unmerited. Most of the discussions were between members of 1914. It seems to me that by the time we are Seniors we ought to know our own minds, on college questions, if not larger ones. But it is very hard for our friends on the fence to believe in the reasoned nature of the partisan's convictions, in her intellectual sincerity. Partisanship inspires distrust. It is possible to see both sides of a question, to weigh and judge, then to maintain a consistent point of view with both eyes still open. Indeed, "intellectual justice" compels partisanship. For sincere facing of a question means thinking it through; means getting an answer, because it is sincere; because sincerity is the sworn enemy of contentment-on-the-fence; because moral honesty compels judgment. It is not only possible, but it is expedient, it is morally enjoined upon us that we do get off the fence on one side or the other. Everything that gets done in college or elsewhere gets done because somebody believes in it.

The prayer of the partisan is "May I be preserved from that broadmindedness which is so broad that it is unrecognizable." True broadmindedness means intelligent partisanship. Conversely, "unalterable opinions" do not mean "fanaticism"—necessarily. If you are on the fence, be fair enough to believe that; moreover, be sure you aren't there because you will not take the trouble to get down.

A PARTISAN.

DR. STANTON COIT.

Dr. Stanton Coit of London, the second speaker of the All Star Lecture Course, addresses us Monday night, January 26, at 7.30, in College Hall Chapel on "The New Awakening of Democracy in England." Dr. Coit is a man of wide scholarly attainments, prominent in social and political work. He is also the head of the Ethical Culture movement in England. A most forceful speaker, he holds his audiences by his magnetic mien and commanding delivery. His recent lecture in Boston on "Mr. Bernard Shaw as a Social Symptom" scintillated with pithy remarks and was richly suggestive of Mr. Shaw as a man, a journalist and a dramatist. His interpretation of Mr. Shaw's distinctive genius and his varied range of subjects as a result of his youthful life and environment was very illuminating. His deductions regarding Mr. Shaw's critical views and his comments on the place and use of satire and laughter showed intensive study and a real knowledge of the man and his place in the world as a second-rate, not a first-rate author.

A vivid style combined with a most pleasing voice render his lectures, whatever the subject, most interesting. "The New Awakening of Democracy in England" given in such a manner must needs call for our hearty support. We are exceptionally fortunate to be able to secure Dr. Coit in his brief three weeks' visit to the United States.

CAMPUS NOTES.

Mrs. Ellor Carlisle Ripley, Associate Professor of Pedagogy, '98-'02, now Assistant Superintendent of Public Schools in Boston, has accepted the chairmanship of the State Federation Committee on Education. M. C. *

There is an interesting pamphlet entitled "Improvement in Standards of Southern Colleges Since 1906," reprinted from the proceedings of the tenth annual meeting of the Southern Association of College Women, Richmond, Virginia, April 15-18, 1913. The paper is by Miss Elizabeth Avery Colton, secretary of the association, formerly (1905-08) instructor in English in Wellesley College and now professor of English in Meredith College, Raleigh, North Carolina. This association supplements the work which was begun by the Association of Colleges and Secondary Schools of the Southern States in 1895. The object is the standardization of the southern college and the development of its efficiency.

MEMORANDUM.

Mayor Mitchell's appointment of Dr. Katharine B. Davis, '92Vassar, Ph.D. University of Chicago, LL.D. Mt. Holyoke, for some time superintendent of the Bedford Reformatory for Wayward Girls, to the office of Commissioner of Correction in New York is notable in the history of the advancement of women to important positions. An instance within our own state may also be cited. Mrs. Barbara Galpin has been appointed by Mayor Burns of Somerville to membership in the City Planning Board, a new feature in the administration of that city.

THE EFFECTS OF RAGTIME.

Maid (to Member of Faculty): I should think this piano would be full of lint.

M. F.: Full of lint? Why?

Maid: Because they're forever playing ragtime on it.

Whitman's

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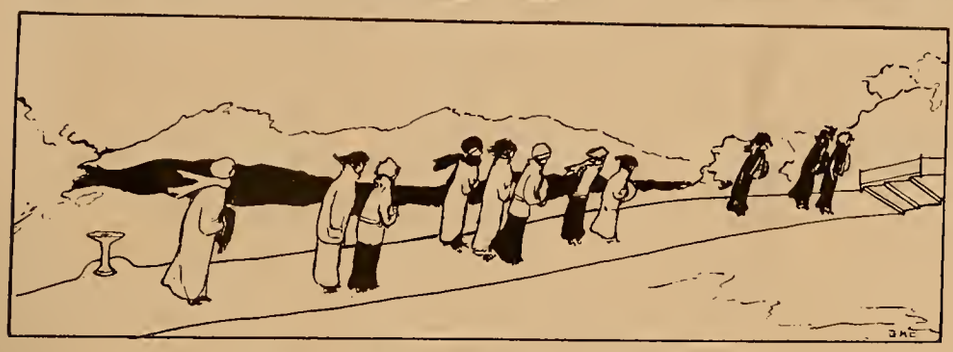

PARLIAMENT OF FOOLS.

ON A MONDAY AFTERNOON.

(As Mr. Noyes might experience it.)

Forth did I rally,
  Borne by the wind,
Leaving the cove
  And my comrades behind.
Out o'er the Beautiful,
  Out o'er the Lake,
Out o'er the Icy,
  My way did I take.

West was the wind
  And my tendency East;
Not that I willed it thus,
  Not in the least.
Out o'er the Beautiful,
  Toward Tupelo,
Out o'er the Icy,
  The Slippery, I go.

The West wind grew stronger,
  My skates bore me on,
Ankles at variance,
  One hairpin gone.
Out o'er the Beautiful,
  Sailing aslant,
Taking my way toward
  Mrs. Durant.

Soon, like a windmill
  I sank and I sat,
Sitting was good, and
  Kind Fate! I'm not fat.
On o'er the Beautiful,
  On o'er the Flat,
On o'er the Icy,
  Sailing, I sat.

Horror tranfixes me,
  Sudden and cruel,
Lying before me
  A dark, liquid pool.
On o'er the Beautiful,
  On toward the Cool
On toward the silent
  And threatening pool.

An effort, a struggle,
  Convulsions—once, twice.
I light on my knees
  Dig my skates in the ice:
Into the Beautiful,
  Into the Clear,
Into the F R O Z E N
  I shudder with fear.

They scrape and they slide,
  But they bite with the edge,
And I rise to my feet
  Two small feet from the ledge.
Feet from the Beautiful,
  Feet from the Cold,
Feet from the pool,
  Boding misery untold.

But I'm not up for long,
  I feel safer when low;
So I lay me to rest
  With my head in the snow.
Head in the Beautiful,
  Head in the White.
Say, Mars, shall I rise again
  Ere it be night?

Now spread I my wings,
  Sailing, back to the blast.
Woe! I linger behind
  While my pedals gain fast.
Linger all beautiful,
  Linger and fall,
Dragging down with me,
  Hope, false pride and all.

As I slide on my stomach,
  Borne on by the Blow,
I stretch forth my hands
  To the sunset's bright glow.
Forth to the Beautiful,
  Forth to the Gol-
Den West, while the radience
  Fills all my soul.

E. R., 1915.

FACULTOCKY.

[With apologies to the "Harvard Lampoon."]

'Twas Kendrick and the Katharine Bates
  Did Cook and Gamble in the Smaille.
All Bennett was the Batchelder,
  And the Stevenson turned pale.

Beware the *Wipplinger, my son!
  The jaws that bite, the claws that catch.
Beware the Johnston bird, and shun
  The Vivian bandersnatch.

He took his Tuell sword in hand,
  Long time the Chadwick foe he sought.
So rested he by the Conant tree,
  And stood awhile in thought.

And as in Chapin thought he stood
  The Wipplinger, with eyes of flame,
Came Goldring through the Sheffield Wood,
  And Raymond as it came.

One two, one two, and through and through
  His Tuell blade went snicker snack!
He left it dead, and with its head
  He Vida Scuddered back.

And hast thou slain the Wipplinger?
  Come to my arms, my Calkins boy!
Oh Shackford day! Magee! Carret!
  He Wiegand in his joy.

'Twas Kendrick and the Katharine Bates
  Did Cook and Gamble in the Smaille.
All Bennett was the Batchelder
  And the Stevenson turned pale.

M. W. H., 1915.

*There is no personal allusion. This is the only name that fits the meter.

PROBLEMS FOR REVIEWING.

I. If X = the polite thing, then if A invites B to Glee Club and can get seats only directly behind each other, shall A sit behind B and stare at B, or sit in front and be stared at. Solve for X, and illustrate before February 8.

NOTE. This problem has been given before.

II. Given a morning of frigid temperature, a girl, an armful of books, and a brick walk, find the combination that will give the warmest results.

III. Explain the exception to law of gravity which keeps about two people out of ten from

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"prone falling" in front of the library on icy days.

IV. State, illustrate and prove for desirability the theory of posting Senior examinations on the afternoon of February 6.

V. Show how the idea of a vacation can be said to occur in conjunction with Midyears.

(Concluded from page 1.)

OF THE KANSAS CITY CONVENTION.

portunity to see the truth. Can you not, while we are here among you, endeavor to give us the truth we are seeking?"

"Miss Conover, in pointing out what the Convention can do for the College said:

"The Kansas City Convention has a commanding message for Wellesley College; it is that message which the delegation is trying to bring back to you.

"Can you imagine what it meant to us to be taken from an environment whose boundaries are the boundaries of the Wellesley campus, and set down in an environment whose boundaries are set only by those of the known world? We were taken from a spiritual environment where our chief concern was our own souls and those of our near friends, and were set down in an environment where the chief concern was the spiritual needs of all the peoples of the earth. We went from a community where the first interest is its busy-ness, its work and play, and where prayer is incidental, if even that, and found ourselves among a body of people to whom work was made possible only by that first great reality,—prayer.

"The vision we gained shattered for us every particle of self-satisfaction and complacency, and has sent us back to you more humble than we went out, but filled with a great desire to give you the vision. We saw that "social service" is empty unless it can give men a vital faith, that our College motto is meaningless unless to serve means to give men God. It made us long to help you free yourselves from that marvelous satisfaction with the things which do not satisfy.

"The convention gave us, besides this vision, several means towards acquiring a vital faith. First, serious Bible Study. As citizens of a Christian country, it behooves us to find out what we think of the Christian religion. Wellesley gives us courses of Bible study which many of us "slide" through, ignoring the crucial significance of that study. It is our obligation to take that study with intense earnestness. In the second place, we should study missions. As citizens of the world, we must learn of the work being done in and for the world, and what greater work is there than that which aims to give men God. "Finally, we must learn the necessity and power of prayer as we have never known it before. Not merely chapel-going, or a perfunctory prayer at night, but definite time set aside during which we shall give ourselves absolutely to God.

"If you have caught the spirit of the convention, if you have heard its call to answer the world need, if you have made up your mind to study the Bible and try to learn to pray as you never have before, you will have begun to find the way toward freedom from your complacency and satisfaction, toward a vision which shall give you a power to serve such as you have never known before, and which you will never lose."

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Miss Jackson of the Vocational Guidance Bureau has sent the following bibliography for girls interested in Domestic Science:

Vocational Conference Papers, University of Wisconsin, November, 1913, Administrative Positions in Home Economics. Abby L. Marlatt.

Vocations open to College Women, University of Minnesota, Extra Series, No. 1. Domestic Science. Juniata L. Sheppard. Institutional Management, Elsie P. Leonard.

Vocations for the Trained Woman, Women's Educational and Industrial Union. Pages 80-97.

The following are among the restaurants in Boston managed by women:

The Colonial Lunch Room.....31 Pearl Street

The Laboratory Kitchen
- 69 Bedford Street
- 35 Bedford Street
- 50 Temple Place
- 667 Washington Street

The New England Kitchen.....39A Charles Street and

The Industrial Union Lunch Room, 64 Boylston Street

The English Tea Room.....160 Tremont Street

The Acorn Lunch Room.....144 Tremont Street

OPERA NOTES.

Friday evening, January 23, at 7.30 P.M., first performance of Die Meistersinger Von Nuernberg, in German, opera in three acts and four tableaux, by Wagner. Eva, Johanna Gadski; Magdelene, Lydia Rienskaia; musical director, Andre-Caplet.

Saturday matinee, January 24, at 1.45 P.M., Louise, in French, opera in four acts and five tableaux by Charpentier. Louise, Louise Edvina; La Mere, Margarita D'Alvarez; Le Pere, Vanni Marcoux; musical director, Andre-Caplet.

Saturday evening, January 24, at 8.00 P.M., Les Contes D'Hoffmann, in French, opera in four acts by Offenbach. Grand corps de ballet; musical director, Charles Strony.

Next week will open with a repetition of Gounod's "Faust" on Monday, January 26. Mr. Tournon will conduct.

Friday, January 30, will see the third repetition of "Louise." Mr. Andre-Caplet will conduct.

At the Saturday matinee, "The Barber of Seville" will be given its first subscription performance of the season, with a notable cast. Mr. Moranzoni will conduct the Rossini opera.

The Saturday evening offering will be "La Boheme," Mr. Schiavoni will direct.

THEATRE NOTICES.

PARK: Robert Hilliard in the Argyle Case.

TREMONT: Years of Discretion.

HOLLIS: John Drew in The Tyranny of Tears and The Will.

COLONIAL: Oh! Oh! Delphine.

MAJESTIC: Little Women.

PLYMOUTH: Under Cover.

BOSTON: The Whip.

COIT: Opening with Joseph Santley in When Dreams Come True.

SHUBERT: Lew Fields in All Aboard. Next two weeks Forbes-Robinson and Gertrude Elliott in repertoire.

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ALUMNÆ NOTES.

NEWS OF THE WELLESLEY CLUBS.

Washington.

The Washington (D. C.) Wellesley Club held a Christmas sale of Autographed Books by Wellesley Faculty and Alumnæ at the school of the Misses Timlow, 1600 Scott Circle, in the afternoon and evening of December 6. Christmas cards, booklets, Wellesley views and seals were also sold. All of our Washington authors, as well as many others, contributed books and autographs to the sale.

Miss Timlow, in addition to giving some of her charming stories for children, enlisted the services of her teachers and pupils in making the day socially a great success. Mrs. Margarita Spalding Gerry, '91, who gave and autographed her books, poured tea throughout the afternoon.

The sale was well attended by Wellesley people and outsiders. All were interested in the great number of books and the range of subjects represented.

The expenses of such a sale are necessarily great, therefore there is no opportunity for large profits. But the club thinks it a great success in bringing to the notice of the general public the literary achievements of Wellesley.

Syracuse, N. Y.

At a business meeting held on December 13, the Syracuse Wellesley Club elected Miss Marjorie Wyatt Graduate Councillor for the club, and discussed the subjects brought before the council at the last meeting and new questions which might arise. The club also selected its nominee for Alumnæ Trustee. The chairman of the Club Committee for the Endowment Fund and press agent made their reports. Plans for the entertainment of Miss Pendleton when she comes to Syracuse in the spring were informally discussed.

Emily S. Hancock.

WANTED.

Wanted, and very badly—suggestions for raising money for Alumnæ Building. Suggestions suitable for use by a small group in a far western state.

Address Mrs. C. T. Van Winkle, 1121 Second Avenue, Salt Lake City.

BIRTHS.

At Newton Centre, Massachusetts, on October 20, 1913, a son, Roger Chilton to Mrs. Ben Ames Williams (Florence Talpey, 1912).

On November 18, a son, Francis Wood Blanchard, to Mrs. Edna M. Wood Blanchard, 1909.

In Portland, Maine, a daughter, to Mrs. Gladys Doten Chapman, 1907.

At Evanston, Illinois, on August 13, 1913, a daughter, Mary Emeline, to Mrs. S. W. White (Helen A. Newell, 1907). (By mistake this notice was placed among the death notices.—Ed.)

At Columbia, South Carolina, a daughter, Elinor Markey, to Mrs. Thomas J. Fickling (Susan Markey, 1906).

In Watertown, Connecticut, on August 27, 1913, a daughter, Jean Moore McIntosh, to Mrs. Mary Keeley McIntosh, 1905.

At Hangchow, China, on November 27, 1913, a daughter, Elizabeth, to Martha Cecil Wilson, 1909.

In Ajaccio, Corsica, on October 28, 1913, a fourth daughter, Irene, to Mrs. A. A. Graham (Louise Hunter, 1904).

DEATHS.

On November 29, 1913, Alice Faunce Smith, '98.

IN MEMORIAM.

The Class of 1900 of Wellesley College learns with sadness of the death of one of its members, Florence Bailey Wilson, at her home in Pasadena, California, on May 11, 1913. We wish to express through the columns of the College News our sorrow for her death and our sincere admiration for her character, and we would extend to her husband and family our deep sympathy in their great loss.

We, therefore, resolve that a copy of this memorial be sent to her husband and family and that it be printed in the News and entered in the records of the class.

Signed: Alice T. Rowe, Secretary,
Carolyn Rogers Hill,
Edith H. Moore.

ENGAGEMENTS.

M. Evangeline Bacheller, 1909, to Ernest M. Loring, Massachusetts Institute of Technology, 1909, of Toronto, Ontario.

Helen Hunting, 1910, to Frank C. Robbins, University of Illinois, 1910, of Ames, Iowa.

Harriet N. Chase, 1910, to Clinton J. Ruch, Lafayette College, 1908, Columbia University Law School, 1913.

Mary Roberts, 1907, to Lewis Ransom Gulick, Cornell, 1904, of Buffalo, New York.

Marguerite P. Brick, 1911, to Lewis Firman Church of Schenectady, New York.

Dorothy Foss, 1911, to Ralph Owen Brewster, Bowdoin, 1909, Harvard Law School, 1913, of Portland, Maine.

Elizabeth Perot, 1908, to Dr. J. Howard Cloud of Ardmore, Pennsylvania.

Emilie M. Ward, 1910, to James L. Martin, Princeton, 1907.

Helene B. Williams, 1910, to Paul H. Carpenter.

MARRIAGES.

Pratt—Hersey. On November 18, 1913, in Whitman, Massachusetts, Irvina H. Hersey, 1909, to Henry Putnam Pratt. At home after February second, 216 North Tacoma Avenue, Tacoma, Washington.

Champlin—Hussey. On November 29, 1913, in Rochester, New Hampshire, Helen M. Hussey, 1909, to William Hilton Champlin.

Scott—Scott. At Deshler, Ohio, on June 18, 1913, Carol Scott, 1911, to William C. Scott. At home, 734 Wayne Street, Sandusky, Ohio.

Hughes—Swope. On November 22, 1913, Edna Swope, 1913, to Edward Hughes, Perdue, 1908.

McConnell—Slagle. In Brookline, Massachusetts, on October 11, 1913, Helen Slagle, 1911, to Luther Graham McConnell. At home after January first, 1914, 2530 Emerson Avenue, South. Minneapolis, Minnesota.

Reynolds—Hecker. In Allston, Massachusetts, on August 22, 1913, Alice E. Hecker, 1908, to Harris A. Reynolds, University of Virginia, 1909. At home after January first, 1914, at 156 Lexington Avenue, Cambridge, Massachusetts.

Campbell—Sawyer. At Newtonville, Massachusetts, on November 12, 1913, Caroline Gillis Sawyer, 1908, to George Ashley Campbell, Massachusetts Institute of Technology, 1891. At home after January first at 30 Franklin Place, Montclair, New Jersey.

Cole—Champney. At Cleveland, Ohio, on November 5, 1913, Bessie Coe Champney, 1905, to Thomas James Cole. At home, Bellflower Road, Cleveland, Ohio.

Kerr—McCague. In Pittsburgh, Pennsylvania, on October 21, 1913, Eliza Jane McCague, 1905, to Allen Humphreys Kerr. At home 5737 Holden Street, Pittsburgh, Pennsylvania.

MacGregor—Brooks. In Worcester, Massachusetts, on October 29, 1913, Ida Frances Brooks, 1912, to Joel Willard MacGregor.

Barton—Randall. At Oak Park, Illinois, on October 2nd, 1913, Esther Maud Randall, 1910, to Bruce Barton.

Harrington—Green. In Shreveport, Louisiana, on October 29, 1913, Clara Belle Green, 1905, to John Enright Harrington.

Williams—MacCrellish. At Trenton, New Jersey, on November 12, 1913, Elizabeth MacCrellish, 1902, to Mr. Clarence Voorhees Williams.

Mr. Williams has recently been appointed head of the Child Welfare Department of the Ohio State Charities Aid and they will live in Columbus, Ohio.

Seeley—Abbott. At Washington, Connecticut, on August 12, 1913, Margaret Abbott, 1910, to Henry Willard Seeley. At home, Washington, Connecticut.

Willis—Schermerhorn. At Omaha, Nebraska, on June 7, 1913, Mary Schermerhorn, 1909, to Frank Miller Willis, Yale, 1911. At home 1053 Pleasant Street, Worcester, Massachusetts.

Simmons—Allen. On October 1, 1913, Helen Allen, Wellesley, 1909, to William Jordan Simmons, University North Carolina, 1908. At home, 115 West Cheeves Street, Florence, South Carolina.

Moore—Griffith. At Wichita, Kansas, on October 29, 1913, Elizabeth Wilson Griffith, 1912, to Charles James Moore. At home after December the first, 1913, 322 South Chautauqua Avenue, Wichita, Kansas.

Hubbard—Fearon. At Manhattan, Kansas, on October 29, 1913, Estella May Fearon, Instructor in the Department of Hygiene and Physical Education, to Willard Hubbard. At home, Guildhall, Vermont.

Anderson—Buckley. On June 25, 1913, Helen Buckley, 1910, to Owen Joseph Anderson.

Norton—Goodrich. In September, 1913, Margaret E. Goodrich, 1910, to John Foote Norton, instructor at the Massachusetts Institute of Technology.

Phillips—Guild. On May 3, 1913, Dorothy B. Guild, 1910, to John C. Phillips.

King—Haines. On April 9, 1913, Geraldine Haines, 1910, to Clinton Pierson King.

Hammond—Johonnst. On November 8, 1913, Martha M. Johonnst, 1910, to Lyle Temple Hammond.

Dishey—Larrimore. On September 20, 1913, Harriet T. Larrimore, 1910, to Francis W. Dishey, Ohio State University, 1905, Harvard A. M., 1909, Instructor in Political Science in Western Reserve University.

Smith—Moore. On May 1, 1913, Cora D. Moore, 1913, to Rolim Powns Smith.

Shaw—Morey. On June 23, 1913, Helen A. Morey, 1910, to Warren Choate Shaw.

Eagelson—Neeley. On June 25, 1913, Jessie L. Neeley, 1910, to Freeman T. Eagelson.

Thatcher—Ruddiman. On April 24, 1913 Louise A. Ruddiman, 1910, to William H. Thatcher'

CHANGES OF ADDRESS.

Mabel T. Wellman, '95, to 412 East Kirkland Avenue, Bloomington, Indiana.

Helen L. Ryan, 1913, after January 10, Via de Propaganda 16, Rome, Italy.

NEWS NOTES.

Helen L. Ryan, 1913, will sail early in January for Rome, Italy, where she will visit friends for the remainder of the winter and spring, and will take advantage of the unusual opportunity to study Italian and the Italians.

Before an audience that filled every seat in Unity Church of Pittsfield, Mass., and also some chairs which were brought into requisition for the occasion, Mrs. Helen Ring Robinson, '80-'81, a state senator of Colorado, gave a very interesting address under the auspices of the Pittsfield Equal Franchise League on "The Relations Existing between the Home and the Ballot Box."

Miss Mary A. Carson, president of the League, who entertained Mrs. Robinson while she was in Pittsfield, presided and introduced the speaker. The latter's address was followed with deep interest and at the close many questions were asked by persons in the audience and answered by Mrs. Robinson. Mrs. Robinson was on her way to Washington, D. C., to attend the forty-fifth National Equal Suffrage Convention held in that city November 29 to December 5 inclusive. Miss Carson left the next Wednesday to also attend the convention as a representative of the local league.

At the beginning of her talk on "The Home and the Ballot Box," Helen Ring Robinson, widely heralded though she has been as "the only woman senator in America," announced that she was not going to talk as a politician, but as an old-fashioned woman who had found it to her interest and to her family's interest to attend to her job—the job of housewife—in the new-fashioned way. "And I do half my housekeeping at the ballot box," she added suavely.

Senator Robinson then went on to tell the average length of time it takes a woman to vote and showed how, after she had deposited her yearly vote in the ballot box, she still had 364 days, 23 hours and 40 minutes for her home and other duties.

She then asked the question, "What is a home?" and answered that question by showing briefly the development of the home from the earliest times when "an instinct working obscurely in the female of the species taught her how to weave stones and clay and twigs together to make a better shelter than a tree crotch for her young. But if it was instinct that taught her how to form a dwelling, it was something higher than instinct which taught her how to transform a dwelling into a home.

"The one motive that has brought the woman movement to its present proportions is the determination of women to preserve the home—woman's chief, perhaps her only contribution to culture—from the dangers that now threaten it."

In discussing these dangers, the senator referred to the many changes that have taken place in the home since Colonial days, to the things once inside that have gone outside, to the things outside that come inside.

Politics, for example, has come from the outside to the inside. Public sanitation is a question of politics; so is the question of clean streets. What, then, is the use of having a vacuum cleaner inside the house if there is not a vote without to settle the question of clean streets, since we cannot keep our houses clean unless our streets are clean. So with the question of the proper disposal of the garbage and of a pure milk and pure water supply. Politics! Always politics! All these matters were once questions of individual housekeeping. They are now matters of collective housekeeping.

How, then, can a home-making woman face her conscience if she does not seek the ballot? If she does not seek to do her share in making her city a better place for her children and other women's children to dwell in?

'95—Mrs. Flora Krum Harding, who has been living for the last six years in the Canal Zone, where her husband, Captain Harding of the engineer corps of the regular army, has been stationed, has returned to the United States. She has been spending the summer at their summer home in Vineyard Haven, Massachusetts, and will later settle in Washington, where Captain Harding is to be stationed. Her eldest son Horace, the '95 class baby, entered this fall a preparatory school for West Point.

'95—Mrs. Kate Nelson Francis is the new vice-president of the Philadelphia Wellesley Club for the next two years.

'95—Grace Waymouth passed July and August in the cottage at Monhegan Island, Maine, which she and Grace Miller built in 1910.

'95—Martha T. Waterman, since her father's death, has given up her teaching and is now living with her mother at Glen Ridge, New Jersey. Before leaving Connecticut, Miss Waterman did one year's work at the Hartford Theological Seminary.

1901—Amy Whitney has been spending several months in Europe, taking a needed rest after some years of strenuous work as manager of the Hazard Lead Works in Connecticut. She has achieved remarkable success in building up the business.

'95—Mary Chase Lockwood and her husband sailed for Bermuda on November 1. Their house, the Harbour-View at Paget East, was opened for guests on December first.

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